Advice for Chusing COMMON-COUNCIL Men.

THE *Common Council* of *London* having a Trust of so great Concernment to the City, and in it to the Nation, committed to them, it greatly concerns the *Electors*, especially in this Critical time, to take a special care to choose such as will strenuously maintain the Rights and Liberties of the City, and have demonstrated themselves to be of moderate and healing Principles.

Wherefore those are not to be chosen, I. Who were for the *delivering up the Charter* and all the Liberties and Franchises of the City into the hands of the King, at the instigation and persuasion of the King's Evil Councellors. For *as* in the *Primitive* times, those Christians who at the threats of the Emperor's Ministers delivered up their *Bibles*, that were the *Charters* of their Religion, into those Ministers hands, were most hardly of all other Apostates censur'd by the Faithful, (branded with the name of *Traytors*) and were not restored to their Assemblies till they had undergone the severest Penances: *So* neither is it prudent nor equal, that those, who did what in them lay to betray whatsoever of Priviledge or Immunity the City could lay claim to by Charter or Prescription, into the hands of the King's Ministers, should be made Members again of that Assembly, till they have at least for some Years approved their repentance for so great a *Treason*, by cordially standing up for (in a private capacity) what then they would have betray'd.

Nor II. ought any to be chosen who were so far *Enemies* to *All Corporations*, as to make any *Presents* to Sir *Roger L' Estrange* for his good Service in his *Observators*, a good part whereof were writ to shew the mischief of having so many little *Common-wealths* (as he called them) in a Kingdom; and that the Crown could not be safe, nor the King, indeed King, till His Majesty had the Power of approving, putting in or casting out whom he pleased.

Nor III. any that were of Mr. *Cornish's* Jury, who by their Verdict shewed themselves to be persons of the greatest rancour and prejudice in the World. How otherwise could they have found a person Guilty of so great a Crime upon so slender and even scandalous Evidence, as that of those who swore to take away *his* life, that they might save their *own*: (being not then pardoned) insomuch that his greatest Enemies could not but confess *he had hard measure.*

Nor IV. Any of the late Regulators, or those that were perswaded by them to promise to be for the taking off the *Penal Laws and Tests*, without exception.

Nor, Lastly, those who in the late times of *persecuting* Dissenters, were violent against them even beyond the Law, in pulling down their Meeting-Houses, and finding them guilty of *Riots*, and so subjecting them to the *Arbitrary Fines* of the worst of Men.

If it be said, That these things ought to be forgotten, because those that were guilty, see their mistake, and are sorry for it; and therefore ought to stand as fair as others.

I answer, Let them do something that may demonstrate their sorrow and concern'dness for their Faults, before they are forgiven them. And if they be *then* past by, they will have no reason to complain. However I would not have them served, as they served others: not turn them out from being Masters, Wardens or Assistants of their Companies, or even of the Livery: but let them enjoy all the Privileges that, *as Citizens*, they have right to. But it would argue a too fond indulgence, to prefer them to the greatest Trust a Commoner is capable of in the City, rather than *those* who for their Fidelness to its Interests and Rights, have suffered so much both in their Goods and good name.

For much rather ought those to be chosen who I. Were for *maintaining the Charter*, so far as by Law they might.

II. Who were for maintaining the *Freedom of Elections* according to Prescription, against the Usurpations of a Court-ridden Mayor.

III. Who always shew'd themselves to be Men of Moderate Principles, willing to bear with those that dissented from them in the outward Modes or Circumstances of Worship, or in Opinions of Religion, of less moment. Such as for their Christian Love and Charity have sustained the ignominious name of *Trimmers*, and been hated as by the *Observator* and his Adherers.

IV. Let those be chosen who have something of Religion, besides the *Name* of *Protestant*, to recommend them. Such as are no Drunkards, Swearers, nor Profaners of the Lord's-Day: that have a good reputation for Wisdom and Prudence, are esteemed honest Dealers, good Neighbours, and *truly* Loyal Subjects.

If we have a Common-Council made up of such, we may then expect wholsom *Orders*, healing and *moderate Counsels*, a lasting closure of the present Breaches, and every thing [illegible] the Honour, and Conduce to the real Interest of [illegible]